

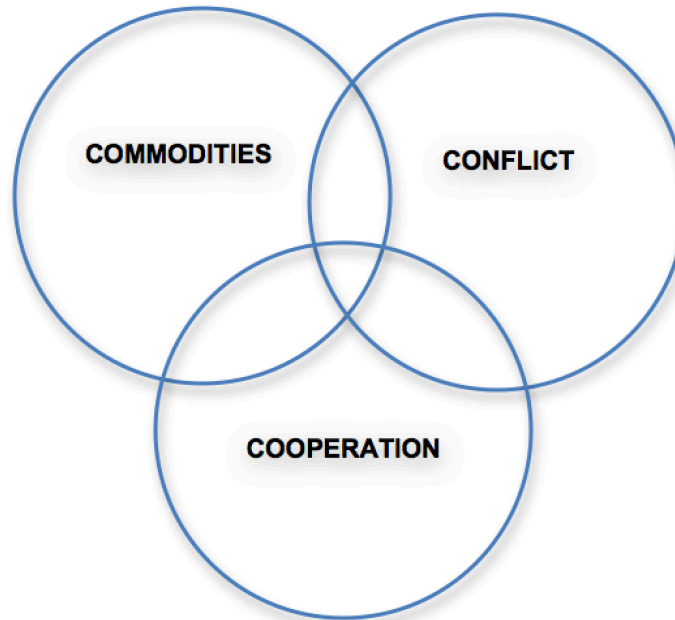
COMMODITIES, CONFLICT, AND COOPERATION

FALL 2016 SYLLABUS

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Monday	Tuesday	Wednesday	Thursday	Friday
<i>Prep Day</i>	9:30-12:30 <i>All Group</i> Sem II C1107	9:30-12:30 All <i>Group / Workshop;</i> Sem II C1107	9:30-12:30 <i>All Group</i> Sem II C1105	<i>Prep Day</i>
	<i>Break</i>	<i>Break</i>	<i>Break</i>	
3:00-5:00 <i>Campus</i> <i>governance</i>	1:30-3:30 <i>Seminars C2105</i> <i>(SW), C2107 (SC),</i> <i>C2109 (ZG)</i>	<i>Campus</i> <i>governance</i>	1:30-3:30 <i>Seminars C2105</i> <i>(SW), C2107 (SC),</i> <i>C2109 (ZG)</i>	

Welcome to C3! This syllabus contains many important elements that are critical for your success in the program. Please keep it on hand, consult it regularly, and also check the Canvas site to find updates, assignments, readings, handouts and so on. You will also post much of your work on Canvas; go through my.evergreen.edu or bookmark <https://canvas.evergreen.edu/courses/928/modules>

PROGRAM DESCRIPTION

"It is impossible to understand the present or prepare for the future unless we have some knowledge of the past."

--Malcolm X, 1965

"... an equally persistent epistemological, cultural, and philosophical case has to be made for forgetting. It may well be that certain forms of forgetting are yet ways to remember the past"

--Vinay Lal, 2010

This program examines how the capitalist drive to extract commodities stokes divisions among cultural communities and deepens their differences and conflicts, as well as how those communities can and have come together to defend common ground. In our inquiry we will use multiple disciplinary and interdisciplinary lenses, including political economy, geography, ethnic and racial studies, political science, sociology, political ecology, feminist economics, literature, and cultural studies.

The program will explore the creative tension between particularism (which emphasizes the autonomy of different identities such as race, ethnicity, or religion) and universalism (which emphasizes unity around similar identities such as social class or the environment). The class will also examine the related interaction between corporate globalization from above (involving cultural homogenization and dividing communities) and grassroots globalization from below (stitching together place-based social movements and cultural communities).

The program will review case studies where the quest to control commodities such as crops, minerals, energy, and labor contributes to ethnic, racial, or religious conflicts as well as cooperation. Fall quarter we will focus on North American cases, such as the origins of racial slavery and the white race in relation to early colonial tobacco plantations; treaty rights struggles of indigenous nations over access to fish and water; and the use of migrant labor from Latin America in fruit fields and orchards. We will review examples of conflicts that led to unlikely alliances between former enemies and redefined the meanings of commodities beyond mere economic purpose. Winter quarter we will compare and contrast North American case studies in other parts of the colonized world, such as the ethnic and sectarian conflicts that divide the oil-rich Middle East, the forested tribal territories of South Asia, and the heartland of corn and chocolate in Mexico. We will draw parallels between domestic and overseas resource wars generated by the same global capitalist systems and link processes of decolonization at home and abroad. We examine how changing labor markets have shifted gender roles and relations. Spring quarter students will embark on in-program internships, field studies, or research and service projects to apply their skills and knowledge, focusing on our local Pacific Northwest region or a location of a student's choice. In general the program will stress community-based learning both within and outside the walls of academia through group work and the use of field trips, field work, guest speakers, and visual depictions of people and places. Students will also participate in workshops on social movement tactics, community engagement, humor, cultural respect, counter-mapping, and social media.

REQUIRED BOOKS

Additional required readings will be available in PDF on our class Canvas website

Wilkinson, Charles. *Messages from Franks Landing: A Story of Salmon, Treaties, and the Indian Way* (U. Washington Press, 2000). ISBN: 0295985933

Wolf, Eric. *Europe and the People Without History* (U. California Press, 2010 edition). ISBN: 0520268180

Allen, Theodore W. & Jeffrey B. Perry. *The Invention of the White Race, Volume 2: The Origin of Racial Oppression in Anglo-America* (Verso, 2012 edition). ISBN: 1844677702

Holmes, Seth. *Fresh Fruit, Broken Bodies: Migrant Farmworkers in the United States* (U. California Press, 2013). ISBN: 0520275144

Dunbar-Ortiz, Roxanne. *An Indigenous Peoples' History of the United States* (Beacon Press, 2014/15). ISBN: 0807057835

Rodney, Walter. *How Europe Underdeveloped Africa* (Black Classic Press, 2011 ed.). ISBN 1574780484

BIQ QUESTIONS OF THE PROGRAM

The study of **commodities** is an opportunity to closely examine the rich and complex relationship between **conflict** and **cooperation**. Our program will concentrate on these intersections (one representation is the Venn Diagram of three overlapping circles on the front of the syllabus). We will be challenging dichotomies and complicating relationships through the course of the program, and probably emerge with more questions than answers.

A **commodity** may be defined in dictionaries as “a raw material or primary agricultural product that can be bought and sold, such as copper or coffee....a useful or valuable thing, such as water, time, or knowledge.” The material becomes a commodity through a process of “commodification.” But the history and definition of these terms and realities are open to discussion and challenge!

Conflict based on inequalities is strongly associated with the growth of commodity-based capitalism. Examples are the disproportionate use of labor from particular ethnic groups, races, and genders, divide-and-conquer strategies that corporate or colonial authorities use to ensure their access to commodities, and strikes, social movements, and rebellions by communities oppressed by a commodity industry.

Cooperation emphasizes unity across lines of significant difference. To socialists, cooperation means different ethnic or racial groups uniting for class/economic equality. To feminists, it may mean women from different class or cultural backgrounds uniting around their gender identity. To environmentalists, it means human beings from different backgrounds coming together to defend the Earth and support species that defend themselves.

Faculty have identified questions on commodities, conflict, and cooperation that motivate their inquiry:

Savvina Chowdhury

1. How have communities and places been historically connected through trade, power relations, communication and politics? How have these connections in turn affected far-flung societies?
2. What is the relationship between European colonial expansion and capitalism? What are the various forms of conflict and cooperation that these historical processes have engendered?
3. What roles did colonialism and capitalism play in systematically transforming the lives, histories, cultures and economies of communities?
4. How did colonial expansion affect gender norms in colonized societies? When has a “gender lens” been at the center of women’s organizing, and when have women prioritized other sites of struggle?
5. How have peoples organized, both historically and today, to transform oppressive structures in their societies? What have been the strengths and shortcomings of these resistance movements in the face of colonialism, neoliberalism, and Empire?
6. How can we study about, learn from, and engage with other cultures in non-dominating, non-coercive ways?

Sarah Williams

1. What is a commodity? Who has defined this word, how, and why? In what context(s) does something get commodified? Is a commodity a “thing” or a system of relationships? What’s the foundation of this binary opposition and what are its implications? Can something be a commodity for one group of people but not another at the same time? Why or why not? How about in different places at the same time?
2. What is the relationship between commodification and fetishism? How about between reification and commodification? Does language always act to reify process into “thingness?” How might it not?
3. How have information, knowledge, data and certain kinds of thinking been commodified? What do you need to know to describe, analyze and understand your educational labor as student—and ours as faculty—as commodities?
4. If it was once said that nature is to culture as woman is to man, and if it was once said that “white man” is to culture as “primitives” are to nature, then what is the relationship between that which is exchanged and that which is owned? Who/what is subject(ed) to commodification, by whom, when, where, at what cost, and according to whose values?
5. Why is it now easier to imagine the end of the earth than the end of capitalism? Frederic Jameson once imagined this contemporary reality as a mere horrific possibility.
6. What can’t be commodified? What does it mean to commodify “the commons”?

Zoltán Grossman

1. Conflict between unequal groups or communities is often associated with *particularism*, which asserts the particular differences between ethnic/racial groups, or other groups based on gender, sexual, and other social identities. Particularism is often termed “*identity politics*.” Has particularist conflict been exacerbated in the system of commodity capitalism, and how?
2. Can particularism be used as a rallying point for oppressed groups to resist their status, and how? How do different oppressed communities interact or engage in conflict with each other, and how? Does particularism unite or divide people for the greater good?
3. Cooperation is often associated with *universalism*, which asserts similarities between groups that claim significant differences, and tries to build common ground between them. Universalism is sometimes termed “*unity politics*.” How does universalism bring together diverse people in a common cause (such as protecting the water), and overcome seemingly insurmountable odds?
4. Even in the midst of cooperation, how do social inequalities continue to rear their heads? How have universalist frameworks of “unity” been used to suppress differences, or lock in inequalities between communities? (For example, might focusing only on the rights of the “99%” detract from the rights of the African American 13%?) Does universalism unite or divide people for the greater good?
5. Many scholars and activists assume a contradiction between conflict and cooperation, or the differences and similarities among human beings, but can we challenge that dichotomy? How might particularist strategies for the rights of marginalized communities help build universalist movements? How can universalist values actually safeguard gains by particularist movements of marginalized communities?

WEEKLY SCHEDULE

* Designates optional program activities

WEEK ONE: SEPTEMBER 27, 28, 29 (Introduction to our Program)

Readings: Wilkinson, *Messages from Frank's Landing*; Wolf, *Europe and the People without History*

- Tuesday 9:30-12:30 Faculty introductions, syllabus, Canvas site; Fill/sign Seminar Introduction Form; Field Trip sign-up lists
- Tuesday 1:30-3:30 Seminar introductions & Covenant & Guidelines for Visiting Native Communities; **DUE** in seminar: Orientation Essay, or Short Biography
(bring 2 stapled copies for conversation)
- Wednesday 9:30-12:30 Lectures: Indigenous Geographies (ZG); Intro to Political Economy (SC); Cultural Studies / Feminist Theory (SW)
READ: Wolf (pp. 3-10, 24-34, 71-72) (bring book to morning class)
- Thursday 9:30-12:30 Workshop: Project Paper & Presentation Research
Guest Lecture: Paul McMillin (on scholarly research)
- Thursday 1:30-3:30 Seminar on Wilkinson, *Messages from Frank's Landing* (**entire**)
(Always bring response paper to seminar *and* post on Canvas.)
- *Sat.-Sun. Oct. 1-2: Northwest Tea Festival, Seattle. <http://www.nwteafestival.com/>

WEEK TWO: OCTOBER 4, 5 & 6 (Worldviews & Commodification)

Readings: Merchant, "The Death of Nature," Cajete, "Philosophy of Native Science," Federici, *Caliban and the Witch* [**PDFs on Canvas**] & Wolf, *Europe and the People without History*

- Tuesday 9:30-12:30 Lectures: Colonization and Decolonization of Native Food Systems (ZG)
European De-indigenization, Witches & Original Sins of Capitalism (SC);
- Tuesday 1:30-3:30 Seminar on Merchant & Cajete (**PRINT** PDFs on Canvas)
- Wednesday 9:30-12:30 Workshop: Federici structured reading (**PRINT** PDF on Canvas; read in class)
Lecture: When a Worldview Isn't: Gender, Food & Medicine (SW)
- Thursday 9:30-12:30 Lecture: Historical Origins of Global Trade (SC);
Film & Discussion: *Yellow Apparel: When the Coolie Becomes Cool* (34 min.)
- Thursday 1:30-3:30 Seminar on Wolf, Ch. 4 (pp. 101-125), and Federici, "Introduction," in *Caliban and the Witch* (pp. 11-19) (**PRINT** PDF on Canvas)
DUE: Project Proposal
- *Sat. Oct. 8: 11- 5 pm Arab Festival, Olympia! 222 Columbia St., Olympia
<http://rachelcorriefoundation.org/projects/olympiaarabfestival/arab-festival-2016>

WEEK THREE: OCTOBER 11, 12 & 13 (Tobacco & Sugar)

Reading: Allen, *Invention of the White Race: Volume II*

- *Mon. Oct 10, 4-8 pm. Indigenous Peoples' Day (Heritage Park); regional actions for Standing Rock.
- Tuesday 9:30-12:30 Lectures: Slavery & Capitalism (SC); Origins of Whiteness (ZG)
- Tuesday 1:30-3:30 Seminar on Allen: Ch. 6, 7, 8, 9 (pp. 97-176)

Wednesday 9:30-12:30 Lecture: Plant Ornamentation: Architectural Capital (SW)
Workshop: Sacred & Profane Tobacco

Thursday 9:30-12:30 Guest Lecture: TBD
Film: *Quilombo* (Dir. Carlo Diegues, 1984; 114 min.)

Thursday 1:30-3:30 Seminar on Allen: Ch. 10, 11, 13 (pp. 177-222, 239-259)

WEEK FOUR: OCTOBER 18, 19 & 20 (Fruit & Labor)

Reading: Holmes, *Fresh Fruit, Broken Bodies*

Tuesday 9:30-12:30 Lecture: Hawaiian Plantations (ZG); Cacao's Labor(er)s (SW)

*Tuesday 12:30-1:30 Guest Presentation: Guatemalan psychologist Maudí Tzay, will speak to about survivors working to end impunity for sexual violence committed during the internal armed conflict in Guatemala (in Sem II A1105).

Tuesday 1:30-3:30 Seminar on Holmes, Foreword & Ch. 1-3 (pp. xi-xviii, 1-87)

Wednesday 9:30-12:30 Workshop: Peer Review Writing Workshop
DUE: Bring 4 stapled copies of your draft of C3 Project Paper draft to class
Handouts: Mid-Quarter Checklist, Field Trip Prep

Thursday 9:30-12:30 Film & Discussion: *Milagro Beanfield War* (Dir. Robert Redford, 1988, 117 min.)
Field Trip Prep
DUE: C3 Project Paper First Draft at 9:30 am

Thursday 1:30-3:30 Seminar on Holmes, Ch. 4, 6, 7 (pp. 88-110, 155-198)

WEEK FIVE: OCTOBER 25, 26 & 27 (FIELD TRIP)

Readings: Sakuma Brothers Farms, Swinomish Tribe (Print PDFs from Canvas & read to prep for trip)

Tuesday - Thursday Make arrangements for Tuesday 9:15 am to Thursday 6:00 pm) when we visit the Skagit Valley around Mount Vernon / La Conner, to visit with new farm workers' union, Familias Unidas por la Justicia, at the Sakuma Brothers Farms (<https://boycottsakumaberries.com>), and with the Swinomish Tribe that is protecting its salmon and water from overharvesting, oil shipping, and climate change (<http://www.swinomish.org>).
DUE: Mid-Quarter Checklist & draft of Journey into our Past Through a Commodities

WEEK SIX: NOVEMBER 1, 2 & 3 (Furs, Plumes & Modes of Production)

Readings: Wolf, *Europe and the People without History*

Tuesday 9:30-12:30 Lecture: Early Encounters; Furs (ZG); Plumes & Gender (SW)
DUE: Field Trip Reflections

Tuesday 1:30-3:30 Seminar on Wolf, Ch. 6 & 7 (pp. 158-231)

Wednesday 9:30-12:30 Lecture & Workshop on Modes of Production (SC)
Workshop: Structured reading of Wolf, Ch.3
(Review Ch.3, read selection in class)

Thursday 9:30-12:30 Indigenous Chocolate (SW); 19th-20th century Native History (ZG);

Thursday 1:30-3:30 Seminar on Wolf, Ch. 9 & 10 (pp. 263-309)

WEEK SEVEN: NOVEMBER 8, 9 & 10 (Colonization & Water)

Reading: Dunbar-Ortiz, *Indigenous People's History of the U.S.*

- Tuesday 9:30-12:30 Lecture: Unlikely Alliances (ZG);
Film & Discussion: *Homeland: Four Portraits of Native Action*
- Tuesday 1:30-3:30 Seminar on Dunbar-Ortiz, Author's Note, Introduction, Ch. 1-5 (pp. xi-94)
- Wednesday 9:30-12:30 Election 2016: "The Morning After" Discussion;
Panel of local activists: Black Lives Matter, Standing Up for Racial Justice (SURJ) & Rural Organizing Project (ROP)
- Thursday 9:30-12:30 Lecture: Water Wars (ZG, SW)
Film: *También la Lluvia (Even the Rain)*; Dir. Icíar Bollaín, 2011, 103 min.)
- Thursday 1:30-3:30 Seminar on Dunbar-Ortiz. Ch. 8-11, Conclusion (pp. 133-236)
- *Sat.-Sun., Nov. 12-13 Northwest Chocolate Festival, Seattle <http://www.nwchocolate.com/>

WEEK EIGHT: NOVEMBER 15, 16, 17 (Cotton, Textiles & De-development)

Reading: Rodney, *How Europe Underdeveloped Africa*

- Tuesday 9:30-12:30 Cotton: The Fabric of Empire (SC); White Supremacist/ Fascist Movements (ZG)
- Tuesday 1:30-3:30 Seminar on Rodney, Intro & Ch. IV [4] (pp. xi-xxiv, 93-146)
- Wednesday 9:30-12:30 Social Movement Activism & Organizing (ZG)
Workshop: Powerpoint Brass Tacks
- Thursday 9:30-12:30 Guest Workshop: Gender (Talcott Broadhead)
- Thursday 1:30-3:30 Seminar on Rodney, Ch. V [5] (pp. 147-202)

FALL BREAK November 21-25

Please watch *In the Sky's Wild Noise: A Documentary on Walter Rodney*
<https://www.youtube.com/watch?v=YqfcbmncFI0> [Link on Canvas; 29 min.]

WEEK NINE: NOVEMBER 29, 30 & DECEMBER 1 (Knowledge)

Readings: Rodney, *How Europe Underdeveloped Africa*

- Tuesday 9:30-12:30 **DUE: Final Project Paper**
Lecture: Beads, Text(ile)s & Currencies (SW)
Film: *Un Poquito de Tanta Verdad* (on Canvas)
- Tuesday 1:30-3:30 Seminar on Rodney Ch. VI [6] (pp. 203-282)
- Wednesday 9:30-12:30 Video: Indigenous Climate Justice Symposium
Workshop: Power Mapping
Reflections on Commodification of Knowledge
- Thursday 9:30-12:30 Report backs on port blockade
POTLUCK; Reflections on the quarter
- Thursday 1:30-3:30 Workshop on Academic Statement & Self-evaluation
Preparing for Presentations

WEEK TEN: DECEMBER 6, 7 & 8 (Presentations)

Tuesday 9:30-3:30 Student Presentations

Wednesday 9:30-12:30 Student Presentations

Thursday 9:30-3:30 Student Presentations

DUE: Portfolios (including final checklist of all written assignments, self-eval, and Academic Statement) to box outside faculty office door.
Portfolios must be submitted by 4:30 pm.

WEEK ELEVEN: DECEMBER 13, 14, 15 (Evaluations)

You will meet with your faculty seminar leader for an evaluation conference, and discuss the student evaluation and self-evaluation, and faculty evaluation. Please do not make vacation departure plans before consulting with faculty. *Note:* Each seminar may have a different schedule.

STUDENT WORK

Student evaluations will be based on quality completion of all elements of the program: attendance and participation, and completion of a series of assignments of various scales. These assignments are listed out in some detail below; the more lengthy and detailed assignments are written as separate handouts. Students are expected to attend and participate in all class sessions (see Covenant). **Please note: attending means not only being present in the room, but offering full attention to the work at hand.**

All students must be prepared and ready to contribute to seminar, starting by *bringing the reading to every seminar*. You *must* bring your book to seminar, or a print out of any PDF that is available. A digital version does not have the page numbers necessary for discussion. This is important because you build on your initial reading through discussion, and will need to refer to passages in the text. Expect to hear faculty and students read aloud passages (and if you feel comfortable, be prepared to read aloud as well). Reading out loud underscores significant ideas of the text and increases student comprehension. Students will work with the text in small and large groups. Students are evaluated on their skills in seminar, and will receive a rubric the first day that outlines how faculty will assess seminar skills.

ASSIGNMENTS

(1) JOURNEY INTO OUR PAST THROUGH COMMODITIES (à la Wolf's "Untold History"). This assignment allows you to investigate your personal history through the history of your community and family (however you define them) as part of the larger history of commodities and globalization we are studying. There will be a full handout on this assignment, which is in three stages:

(1a) Bring two (2) copies of your Academic Statement/Orientation Essay with you to the first Tuesday seminar, along with your Seminar Introduction Form. You will be using it for Peer Conversations that afternoon, in which you will partner with one other student. If you do not have an Academic Statement or Orientation Essay, please type up a double-spaced 1-2 page Biography that introduces yourself and your main interests, and your personal, family and/or community history with commodities and/or labor (such as farming, factory work, etc.). Post your Orientation Essay or Biography after class on Canvas.

(1b) Expand your initial draft by searching for the ways in which the history of your community/family may be *directly* or *indirectly* connected to a commodity or commodities. Your assignment over the next week will be to **schedule a meeting or phone conversation** with an elder or another experienced member of your community or family. To prepare for this meeting, you might formulate some questions asking them to speak about *their* family history, work history, marriage, partners, children, societal roles, illness, etc. as well as any experiences they may have had with migration, diaspora, war, displacement and resettlement, and any involvement in social movements, labor unions, collective actions, political parties etc. Please be mindful and respectful when engaging in this conversation. The idea is to ask this

person if they would be willing to share their memories—or what has been forgotten—to help you flesh out the context of your/their own background. Our first step therefore is to find someone in our family, neighborhood or community who is willing to sit down and make time for a long conversation!

The objective of this assignment is to connect this untold history you “uncover” to our program themes in order to help make the past come alive with real people and places. We’re asking you to look for connections between what isn’t known about your family or talked about in terms of family history and commodity histories. How do they relate? What has been forgotten or not spoken of and why? How does this act (event) of remembering, and its parallel of forgetting, relate to dominant cultural histories as well as what Wolf ironically refers to as “people without history”? **Using Wolf’s chapter two as your model**, actively imagine then substantiate your own “world in 1400”—or that of someone of interest to you. You can create a map to illustrate from where you (or a person of interest) and your (their) cultural heritages came. Talk to relatives, neighbors, or close friends. Where have your people, or theirs, moved? What languages have your people or those of your interest, spoken? This may be the context for your own personal history as well. Through this process you may find out more about your community’s background. Were your people involved in farming, mining, timber, or oil extraction? Were they engaged in social movements? Were they effected by wars in particular ways such as experiencing cultural loss, trauma, or material dispossession?

You will bring two (2) copies of this paper on our field trip (turning one in to faculty), and come prepared to share passages/highlights in a field trip discussion.

(1c) The Final Product. The final version of your personal/family/community member’s biographical journey through commodities is due with your Portfolio in Week 10. The final version should be 4-5 pages, 12 points double-spaced. Poetry, artwork, music, maps and photography may be some of the media that you choose to include along with the paper.

First draft due Tuesday, Sept. 27;

Second draft (2 copies) due Tues. Oct. 25 at the start of Field Trip (with Mid-Quarter Checklist);

Final draft due in Portfolio on Thursday, Dec. 8

(2) SEMINAR RESPONSE PAPERS. Students will engage in close readings of the program texts. You will write a short response (1-2 pages, 12 points, double-spaced) for each book seminar about one passage in the seminar’s reading assignment. Specifically, you will 1) pick a short excerpt from the book (with chapter and page number) and write at least one paragraph offering your analysis or reflection about it; and 2) you will include a question that you would pose to the seminar, whether about the particular passage or other aspects of the reading. You will post your response on Canvas on the seminar day, bring a copy for yourself to afternoon seminar, share by reading it with your seminar group, *and* turn in the hard copy to your faculty. The purpose of this assignment is to provide verification that you have done the reading, to prepare you for seminar discussion, and to initiate online discussion among students in your seminar. Faculty will review papers and give feedback based on the rubric below:

Check plus: Student has focused well on a specific excerpt from the book that is representative of a substantive (larger) issue. Student begins an informative and intriguing analysis that speaks to both breadth and depth, and is well supported by examples from the book. Student makes connections to other readings, lectures, etc. All this is done in a very concise way. Student demonstrates superior facility with the conventions of standard written English (i.e., grammar, usage and mechanics), but may have minor errors.

Check: Student focuses on an excerpt that speaks to a larger issue in the book and/or is related to class themes. Student begins an analysis with limited focus or specificity, and/or raises extraneous (not essential to topic) points. It is apparent that the issues the author raises are new to student, and that the student is building the knowledge necessary to then move toward analysis. In the response the student relies on a summary of the text, with less significant reflection or analysis. Student generally demonstrates control of the conventions of standard written English, but may have some errors.

Check minus: Student chooses an excerpt that is representative of only a narrow issue of the book and/or raises questions that are factual (yes/no) rather than substantive and thus do not lend themselves to larger discussions. Student relies on opinion and doesn't bring up specific examples in books. There are deficiencies in language and sentence structure that result in a lack of clarity and interfere with meaning. **Due: Response are due at each seminar in hard copy and on Canvas. Faculty will comment on one of your responses each week.**

(3) FIELD TRIP REFLECTIONS Our field outings are meant to be opportunities for keen observation, learning and documentation. You will keep careful field notes for field trips, and you will write a 2-page reflection and synthesis paper. Consider identifying a theme or question that you see connecting various aspects of the trip or meeting sessions. Practice writing around integration and synthesis.

* Skagit Valley Field Trip reflection: 2-page reflection due **Tues., Nov. 1 at 9:30 am**

* Other possible writing exercises within morning class or seminar, on selected readings or topics.

(4) C3 PROJECT PAPER. Your fall research project will culminate in a 10-12 page paper and a 5-7 minute presentation. The project will center on a commodity and the conflict and/or cooperation connected to that commodity.

(4a) Proposal for C3 Project Paper. Your Proposal for the C3 Project Paper must have these separate elements to be approved by your seminar faculty:

* Full name and seminar;

* Project title, with name of commodity/commodities in it.

* A one-sentence description of your project (what you would say to someone who asks about it).

* An abstract of 200-250 words (*no more or less*) that goes into more depth about the significance and history of the commodity, and the major conflicts and/or cooperation associated with it. Your study can be local or global, or —better yet— comparative (comparing local places within a global framework). It can be focused on a particular time period, or—better yet—tracks the evolution of the commodity through historical periods. In general, the topics that are more narrowly fixed in time and local place(s) tend to be richer and more visual than vague, general topics that sprawl over huge sections of history and geography. You can draw from direct experience by attending events, visiting field sites, engaging volunteer work, etc.

* A bibliography of at least 10 scholarly resources you intend to use, whether books, peer-reviewed articles in journals or on websites, or resources on organizational websites. Please include at least three program texts that pertain to your research.

Project proposal due Thursday, October 6, 9:30 am

(4b) First Draft of C3 Project Paper (5-7 double-spaced pages, stapled and page numbers inserted). In your first draft we invite you to begin exploring a commodity of your choice and the tensions between the conflictual and cooperative forces accompanying the commodification process. We ask you to examine basic background on the commodity: the history of the product and its commodification (such as cultural significance for different groups, main material uses, how it is extracted, processed, manufactured, marketed etc., the regimes of labor used in this process, who captures the flow of wealth accumulated by this process, the main areas of the country or world where it is produced, trading and shipping, (capitalist) analysis of the ebbs and flows in production, and possible future trends.). It will also include a bibliography on the commodity (not counted in the page count) that should extend beyond the project proposal bibliography. All information (including quotes, facts, and paraphrased ideas) must be cited, using APA style (organization or author's name and page number), like this: (Zinn, 265).

As a way to frame and organize your ideas and arguments we are asking you to draw on your program frameworks and integrate ideas across readings, lectures, films, workshops, seminar discussion, etc. Incorporate experiential learning by participating in volunteer work, taking part in a rally and visiting a "field site" (which may include watching films, reading newspaper articles, as well as visiting a store, farm, office, factory etc.). Observe how your commodity is fetishized—how it is made to come alive—through human social behavior. Spend at least one hour total in each field site observing how your commodity becomes like the velveteen rabbit (beloved toy) of your own childhood. For example, where and how is chocolate sold? What do its cost and wrappers say about chocolate's labor costs and plantation

histories? Who eats chocolate, when and why might bittersweet chocolate stoke gendered and racial indigestion? After doing these two minimum hours of field study, revise your paper project to include your insights. ***Your final product should include your field study insights.***

Use the Checklist for Written Work found on page 12 of this syllabus. As you are researching for your paper save graphics in a folder that you can use for your presentation. This first draft will go through a peer review process.

First Draft is due Thursday, October 20, 9:30 am

(4c) Final version of C3 Project Paper (expand your first draft to 10-12 double-spaced pages, stapled and paginated). In your second draft we invite you to develop your arguments, review the structure of your paper, and polish your narrative. Some questions you may wish to explore include: How did commodification exacerbate or worsen relations between racial, ethnic, or religious groups or genders? How were different groups disproportionately affected by the industry or trade in the commodity? How did these conditions lead to repression and resistance? Also, if information is available, examine aspects of universalist cooperation around the commodity: How did different communities that value or oppose the commodity come together to oppose or support it? How did campaigns to protect the natural resource or change labor policies open lines of communication or alliances between different groups and places? How were labor, gender, or environmental standards challenged in “fair trade” or boycott campaigns to increase solidarity between producers and consumers in different countries? How does your family or community’s relationship to the commodity connect with cultural heritages of others? What prospects do you see for a more just extraction and use of the commodity in the future? The final draft will include a longer bibliography (not counted in the page count) that should extend beyond the project proposal bibliography with at least five more sources.

The Final Paper is due Tuesday November 29, 9:30 am

(4d) Presentation. In Week 10, you will present your research as part of a theme-based student panel. Each panel will select a chair to introduce the panel and offer common themes that cut across their topics. You will have 5-7 minutes to summarize your individual work. Each panel also will be asked questions about individual work or common panel themes. You will use a powerpoint (either individual or part of a panel presentation) to offer visuals to the audience, such as photos, art, maps, etc. that you can incorporate into your presentation. Each student will also provide written feedback during the presentations to give feedback and questions, which faculty will use to evaluate your listening skills. *You will receive a separate handout on powerpoint guidelines for the presentation.*

(5) Portfolio: Students must maintain a portfolio of their work over the course of the program. These portfolios are a documentation of your growth and development as a scholar, and are an important aspect of encouraging reflective, self-directed learning. Students should keep copies of written work in the portfolio including your notebook. Take care with your note-taking: date each entry such that your notebook documents your day-to-day learning process. Studies show that information is retained in our memory if we write it down. Some lecture notes and powerpoints will be made available ahead of class, so you can print them off (using the “Handouts (3 slides per page)” print-out selection in PowerPoint) and take notes on additional info from the lecture.

Due Tuesday, October 25, 9:30 am: Mid-quarter checklist of all written assignments. Students will note which assignments have been submitted, submitted late, or not submitted.

Due Thursday, Dec. 8 by 4:30 pm: Portfolios (including final checklist of all written assignments) to box outside faculty office door. Portfolios must be submitted by 4:30 pm: no late work, please.

CHECKLIST FOR WRITTEN WORK

- Your name at top.
- Date of assignment.
- Assignment (or short title of reading).
- Title of your paper.
- Text in 12-point, double-spaced text (quotations over three lines long: single-spaced & indented).
- Paper stapled (to avoid getting pages misplaced; buy a small stapler).
- Quotations or concepts from the reading cited with page number(s) (use APA format; see <https://owl.english.purdue.edu/> for guidelines).
- Page numbers inserted (necessary for discussion and evaluation).
- Write and save papers outside of Canvas (which can freeze or lose text).
- Paper posted on Canvas (copy and paste text; do NOT attach papers unless requested!).
- Check post on Canvas and edit if necessary.
- Reading brought to seminar (or class if requested in syllabus).
- Hard copy of paper brought to seminar for discussion.
- Hard copy handed in to your faculty.

EVALUATIONS

Your evaluation will consist of your seminar leader's written evaluation of your work, your self-evaluation, and the evaluation conference. You will be evaluated on your level of comprehension of the material, on your skills (writing, thinking, speaking, listening, research, presentation), and on your intellectual engagement with the major themes of the program as reflected in assignments and seminar discussions (See program covenant).

SIX EXPECTATIONS OF AN EVERGREEN GRADUATE

- Articulate and assume responsibility for your own work.
- Participate collaboratively and responsibly in our diverse society.
- Communicate creatively and effectively.
- Demonstrate integrative, independent, critical thinking.
- Apply qualitative, quantitative and creative modes of inquiry appropriately to practical and theoretical problems across disciplines.
- As a culmination of your education, demonstrate depth, breadth and synthesis of learning and the ability to reflect on the personal and social significance of that learning.

CREDITS

Full credit can be earned by doing all of the following:

- Reading assigned texts in advance of class
- Participating in class activities (participation is defined as active listening, speaking, and thinking)
- Attending class (as attendance is a precondition of participation, absences will diminish your ability to earn full credit; more than three absences will mean reduced credit; three occasions of tardiness will equal one absence)
- Completing all assignments by the date due
- Writing a narrative self-evaluation for your transcript
- Attending an evaluation conference when you leave the program
- If you do all the above at a passing level, you will earn sixteen credits for the quarter.
- The quality of the work you accomplish will be described in a narrative evaluation.

GUIDELINES FOR VISITING NATIVE COMMUNITIES

These Guidelines were developed for the Spring 2012 Student-Originated Studies (SOS)-Revitalizing Community program's group internships with the Squaxin Island Tribe to prepare for the Tribal Canoe Journey arrival in Olympia. They are taken from faculty, staff and student experiences, cultural respect educational materials, tribal canoe journey codes of conduct, and internship guidelines from the Center for Community-Based Learning and Action (CCBLA) at Evergreen. Please read thoroughly and consult often.

Keep a good heart and good mind with you. Be kind and considerate, and keep a humble and positive attitude. Express thanks and show appreciation, courtesy and respect. Act as a "team player"—being thoughtful and working together makes a better experience for everyone, including yourself. If you see that someone needs help, take the initiative to help out before being asked to.

Behave as a guest in a Native community at all times, and listen more than you speak. Allies are in the outer circle as observers, and do not intrude on the community's decision-making process. This class is not a time or place to offer unsolicited advice, ask overly personal questions about an individual or family, and get involved in gossip or internal tribal matters. It is a time and place to listen respectfully, reflect, and get to know who you are, and why you are acting as an ally (Native or non-Native). You are representing not only yourself, but The Evergreen State College, and your behavior will either help or hurt future students. Faculty will be making decisions with an eye to building lasting relationships with our host communities.

Realize that being in Native communities is being in another nation that just happens to be close to home. Mentally stamp your "passport" to understand that you are entering the territory of another culture. Leave any personal troubles or conflicts behind, until you return back home. Harassment, unconstructive personal criticism, abusive or disrespectful behavior toward others in the program or in the host community will not be tolerated.

Elders are highly respected and looked up to, and are listened to without being interrupted or imposing a time limit. They are always first in line for food, or should be served a plate separately. Even when you are not asked to, help make sure that elders (as well as small children and special-needs people) are always cared for with food and drink, kept warm, helped in walking and getting a place to sit and see, etc. Do not talk, eat (if others are not eating), or disrespectfully crinkle bags while an elder is speaking. In Western society, elders are often marginalized, but they are at the center of Indigenous societies as the bearers of knowledge and experience, and we should always be very attentive and respectful to them.

No alcohol, nonprescription drugs, or weapons will be permitted in any form or under any circumstances. Possession could be grounds for immediate dismissal from the program—no kidding. This rule is not only for legal reasons. Substance abuse and violence brought by colonialism have ravaged Indigenous communities, and tribes are putting tremendous efforts into eradicating them. Do not dramatize or dwell on these historic traumas facing Native communities, but stress the positive measures that tribes are taking. Never make any inquiries about alcohol use by individuals or families, or assume that people who oppose alcohol abuse do not drink in moderation. If absolutely necessary, tobacco should be used at a distance; it is also frowned upon for health reasons. Do not wear clothing with violent, offensive or gang-related words or images.

Native cultures are legally and morally the "intellectual property" of tribal members themselves. It is not our role as temporary visitors to interpret cultural values, events or rituals for a public audience or readership. Any reporting on this class is to be kept internal within our program. It is against the rules of this class to publish, blog, or post videos or photographs of any events that are not specifically defined as public by the tribe. For example, do not photograph dancers at a community event without permission.

Bring food to share and pass at a community event (even if you're not able to cook a dish), and eat food if it is offered (even if you're not hungry). In Native communities, food is not just a material commodity, but

carries strong cultural and social meanings. It is important that we accept and show gratitude for food, and only (nicely) turn it down if we have specific health, dietary or religious restrictions—not just personal tastes or preferences. A meal is not a place to criticize or express distaste for certain foods, whether traditional or conventional foods.

Gifts and gifting follow a much different protocol in Indigenous societies than in Western society. One's wealth in Northwest tribal communities has always been based not on how much one acquires, but how much one shares—the principle of reciprocity in the potlatch or giveaway. If you give something, you are eventually given something back (such as a t-shirt for volunteer work), and if you are given something, you should give something back. When you stay in a community, or even visit, it may be appropriate to bring small gifts, particularly if they're handmade. If you compliment a Native person's possession, they may give it to you, and you may be expected to reciprocate. Similarly, you might reciprocate by giving something back (such as work) to the community that has hosted us that serves its interests and goals.

Relax and be flexible, not in your work ethic, but in your interactions with others. Tasks may change quickly, and communication may not always work as planned. Always be on time yourself, but understand that the clock is a Western import. Things may not happen on a tight schedule; they will happen when they happen, so leave enough time in your schedule. What you may think of as menial “grunt work” may end up being an opportunity to meet people. Keep an (appropriate) sense of humor, and don't be worried if you are tested—and welcomed—through a little teasing.

Bring a book if you have to wait, rather than using technology; this is a chance to unplug from electronics and get to know people. Consider the socio-economic or cultural messages that are sent by your stuff, such as jewelry and electronic devices, and think about when it is and isn't appropriate to use a device like a cell phone or iPad.

Learn culturally proper terms: canoe not boat, regalia not costume, spiritual leader not shaman. People may prefer different terms for “Native Americans,” but agree that tribal nation designations are just as important to learn. Remember that race and racism are not the only issues in Indian Country. Native nations were here long before their lands were colonized and racism was constructed and imposed on them. Their goal is not to assimilate into the dominant North American society, but to remain culturally and politically distinct. Although tribes cooperate in pan-tribal events (such as powwows), diverse Native cultures should not always be lumped together into a singular racialized American Indian identity. Native peoples have very distinct nations, languages, and traditions—learn about them.

We come from a highly racialized society, and should always be aware of the lenses we use. Do not assume a person's cultural identity from their skin color, or from their appearance, dress or behavior. Indigenous peoples have needed to exercise caution, and in some cases hostility, in order to be able to have the power to determine their own lives. Do not get defensive, but learn from the words you hear. Remember that racism is an institutional system based on the power of the dominant community. Indigenous peoples may express individual prejudice, but do not have the power to impose a racist system on the majority.

Avoid romanticized views of Native peoples that glorify “exotic” or “cool” peoples who are always “close to nature,” and often omit the history and present realities of oppression. An outsider should leave preconceptions and judgments behind, and learn about the people's own views of their culture, without adopting or trying to become part of the culture. Non-Native people have their own rich cultures and traditions to study and learn. We will not act as “wannabes” trying to learn guarded traditional knowledge, or appropriating Native art forms for our own personal curiosity or commercial use.

Avoid overly secular views of Native peoples that criticize “superstitious” peoples who have irrational or “crazy” religious values. Do not equate the deeply held beliefs of Indigenous peoples with imported ideas of religious fundamentalism, which have different roots and carry an attitude of superiority. Respect any expressions of spirituality even (or especially) if you do not understand them. Do not handle any sacred

items or intrude on sacred space, or participate in a dance or drumming, without being specifically allowed by the host community, on its own terms.

Dress appropriately. Clothing should be neat and modest. You are a guest in someone else's home, not spending a day at the beach. Displaying one's body (for men or women), flirting, or expressing attraction is frowned upon, and can unknowingly disrupt personal relationships within the community. The College has rules about establishing sexual relationships with local people while involved in an academic program. We are not visiting another community to "hook up" with members of that community, but to learn without attracting attention to ourselves.

Native nations have many of the same problems as non-Native communities, including crime, drugs, poverty, pollution, prejudice, corruption, internal political conflicts, etc. Traditional cultures do not make Indigenous peoples immune from these problems; it offers them different tools to respond to these challenges. Do not hold Native communities to a higher standard because of images of what is culturally "authentic." Avoid stereotypes of "rich tribes," and learn why and how tribes are able to use casinos for economic development. Native nations have living, evolving cultures, not ones frozen in the past. Traditional values may keep their substance while taking on different forms and appearances, so avoid talking about Native people in the genocidal "past tense."

Part of interacting with another culture is finding balance. Be self-aware and cautious, but don't be fearful or walk on eggshells. Sometimes it is respectful to be quiet and formal, and sometimes it is respectful to talk and be informal. It is important to be attentive both to differences and to similarities with people at the same time. In an Indigenous community, use your "indoor voice" indoors, and also outside. Smile, laugh and have a good time without being rowdy, or drawing undue attention to your group. Absences or tardiness can be interpreted as profound discourtesy to your hosts. In interacting with cultures that are not our own, flexibility and humility is of supreme importance; impatience is not a virtue.

Take to heart these guidelines from a tribal canoe journey code of conduct, and think of your work as a journey we complete together: *"The gift of each enriches all....We all pull and support each other....The journey is what we enjoy."*